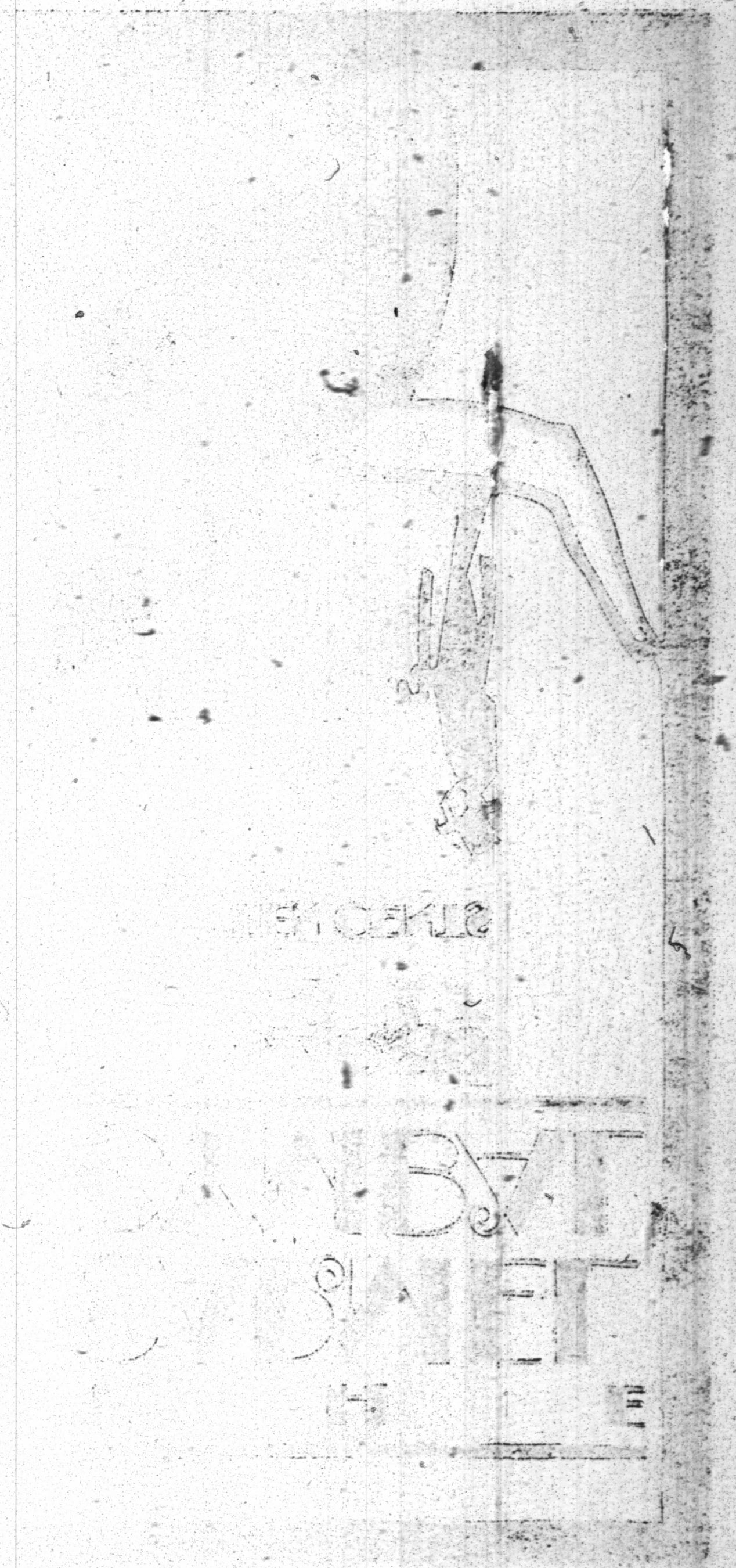

THE CARMEL CYMBAL

VOLUME III, NUMBER 13. WEDNESDAY, MARCH 30, 1927 TWO DOLLARS THE YEAR

Kuster Sells Golden Bough Shops

Next Sunday Is Crucial in Series of Abalone Boys

NEXT Sunday will decide the winning teams in the Abalone League series, according to the schedule drawn up at the beginning of the season. Last Sunday's games brought several surprises to the fans. The Eskimos, captained by Charlie Frost, brought themselves up to first place in the Highline Series by defeating Don Hale's White Sox, 10 to 3. All hopes of a first place were thereby dropped by the Sox. After staging a wonderful comeback from the last on the list to second place Hale's boys were unable to keep at the top. The Shamrocks, By Ford's team, are now listed as second in this series, by virtue of a win over Jo Mora's Cowboys in a close game, 11 to 8. The Shamrocks and the White Sox will fight for second place in next Sunday's games.

In the Coastline, the Giants and Pirates are tied for first place, with the Tigers and Reds coming along for third and fourth. George Ball's Tigers defeated the Reds, Frenchy Murphy's team, 5 to 4 last Sunday. If the Tigers beat the Giants and the Pirates win over the Reds, Fred Godwin's young hopefuls will cinch the Coast series.

Although the Rangers defeated Frank Murphy's Crescents Sunday, 9 to 8, the Crescents are still in the lead in the Mainline series. Jess Nichol's Hawks won again over the Sharks 12 to 5. Thus, this league is also tied up in such a manner that the results of next Sunday's games may bring about a tie for the lead.

The club standings now are:

Highline (Hatton Fields)

	Games	Won	Lost	Pct
Eskimos	8	6	2	.750
Shamrocks	8	5	3	.625
White Sox	8	4	4	.500
Cowboys	8	1	7	.125

Coastline—(The Point)

Giants	8	5	3	.625
Pirates	8	5	3	.625
Tigers	8	4	4	.500
Reds	8	2	6	.250

Mainline (Point and Hatton Fields)

Crescents	8	5	3	.625
Rangers	8	4	4	.500
Hawks	8	4	4	.500
Sharks	8	3	5	.375

The schedule for next Sunday's games is:

THE POINT

1:00 p. m. Crescents vs. Sharks
2:15 p. m. Giants vs. Reds
3:30 p. m. Tigers vs. Pirates

HATTON FIELDS

Rangers vs. Hawks
Eskimos vs. Cowboys
Shamrocks vs. White Sox

Galloping Gals at Country Club

THE big event of the week will be the appearance at the Monterey Country Club's cabaret party next Thursday evening of an aggregation known as "Ruth Austin's Seven Galloping Gals". Their appearance will be a special event of the evening and should create a sensation.

The galaxy includes none other than Kit Cooke, Anita Whitman, Sallie Maxwell, Kitty Wilkinson, Marian Todd, Marian Ford and Madeiline Rowntree. The program for the contributions of the Slithering Seven has not been printed because it is not certain what they will do when the bell rings, but tentatively the list of outrages includes "Out-Tillering Mr. Tiller with a Tiller Number", "The Muddiest of Muddy Black Bottoms", and a close-up and clean-up of "I want to Fondle You" as a grand ensemble finale. But before you get to this number, if you ever do get to it, Ruth Austin herself will do a solo entitled "Why Gypsies Leave Home".

It should be noted here—though not considered so darned important—that Ernie Schweninger and By Ford will detract from the program with something, or somethings, meant to be funny, and Eric Wilkinson is down for a piece. The country club directors have retained Gus Englund to stick around in case Eric tries to put over "The Shooting of Dan MacGrew".

It should be a nice evening.

WANTED—An attractive lot in Pebble Beach. Box 989, Carmel.

Theater Owner Disposes of His Store Property

ONE OF the largest and most important cash realty transactions in Carmel history was consummated last week with the sale by Edward G. Kuster of all of his property fronting on Ocean avenue at the corner of Monte Verde street.

The three buildings, containing the shops of Lucille Kiester, the Studio Gown Shop, the Harper Method Beauty Parlor, Tilly Polak, Carmel Weavers and Clara Lawler were transferred to parties the identity of whom will not be announced for a few days.

Kuster retains the Theatre of the Golden Bough of which he remains sole owner, and access thereto, but the patio and terrace flanking the theater are included in the sale.

Kuster is now negotiating a lease of the theater for a period of years and it is expected that a local group brought together for the purchase will take over the playhouse in September.

Say Grace Before New Books

IT WAS that delightful essayist, Charles Lamb, who wrote, "There is more reason for saying grace before a new book than before a dinner." By a "new book" Lamb probably meant any book that had not previously been read.

And it is true. New books mean more—or should mean more—than food. One merely feeds the body. The other feeds the soul.

There are a number of new books—and many old ones—at The First Edition Book Shop before which you will feel like saying grace.

Come in and let me show you some of the beautiful first editions of modern authors, artistically bound, printed on hand-made paper by artist craftsmen, and autographed by the authors.....You will then realize that a book can be as much a work of art as a painting or a piece of sculpture.

Hundreds of old books marked at ridiculously low prices, and a modern circulating library.

First Edition Book Shop

Ocean avenue Carmel

THE CARMEL CYMBAL

A weekly newspaper, founded May 11, 1926, at Carmel, California.

Published by The Cymbal Press on Wednesday of each week in the Seven Arts Building, Carmel.

Edited by W. K. Bassett. Dorothea Castelhun, associate editor.

Selling for ten cents a copy, two dollars a year by mail, one and one quarter dollars for six months.

Advertising rates obtainable on application.

The telephone number is Carmel 13.

Entered as second-class matter May 11, 1926, at the post office at Carmel, California, under the Act of March 3, 1879.

PERSONAL MENTION

NELTY LEFRANC of San Jose and Elizabeth Jenks of Berkeley were recent visitors in Carmel.

* * *

Miss Tilly Polak left Carmel Sunday for New York enroute to Holland where she will remain for four or five months on a business trip. She will return to her home here in the fall.

* * *

Dr. Amelia Gates motored to San Francisco for the week-end.

* * *

Miss C. Delmas of San Jose has taken a cottage on Carmelo for a week.

* * *

Mr. J. F. Rockwell left Carmel Saturday with Mr. Horace Wickham of South Manchester, Connecticut, for New York by way of the Panama Canal. They sailed from San Francisco on the Mancuria. Mr. Rockwell will visit in the east for several months before returning to his home here.

* * *

Mrs. Lucy Peabody is leaving next Saturday for Toledo, Ohio, where she will visit for a month.

* * *

Mr. and Mrs. Charle Butcher and Miss Helen Taylor are leaving Carmel the first of next week for Cincinnati, Ohio, where they will remain during the summer months. They expect to return to Carmel in the fall.

* * *

Mr. and Mrs. Ernest Wright spent a few days in San Francisco this week, where they visited friends.

* * *

Mrs. Rose has retired from business and is building a home on La Loma. Miss Elspeth Rose will carry on the business at The Corner Cupboard as heretofore.

* * *

Mr. and Mrs. Oliver Marble Gale left last week for Los Angeles where they will remain for about ten days. While there Mrs. Gale will attend to business connected with the Institute of World Affairs that will be held in Carmel this summer under the auspices of the Carmel Woman's Club.

* * * *

Another of the delightful dances for the young people was given last Saturday night at the Sunset School Auditorium. An orchestra of four pieces provided the music.

* * *

Miss Mariam Arnold White and Mrs. Florence Thornton entertained at tea last week at Miss White's home on El Camino Real. The guests were Mrs. L. M. Purdy, Miss Clara Kellogg, Miss Ruth Huntington, Mrs. Herman Spoehr, Miss Ruth Morrissey and Miss Louise Andrews.

* * *

Last Sunday evening John Ward and Edward Hersey, who have been visiting in Carmel for a fortnight, entertained a group of their friends before leaving for their home in Minneapolis. Some of the guests were: Messrs. and Mesdames. George Stutsman, L. U. Rountree, Olin J. Cope, Robert Stanton, Mesdames Ralph Todd and William Argo, Misses Josephine Grant and Ernestine Renzel, Messrs. James Doud, George Reid, Talbert Josselyn, Winsor Josselyn.

* * *

Mrs. Patrick Howden and her small son, David, of Victoria B. C., are the guests of Mrs. Howden's sister, Mrs. Eric Wilkinson.

* * * *

Miss Florence G. Foreman of Warren, Rhode Island, is visiting Mr and Mrs. William Titmas.

P.-T. A. MEETS APRIL 6

As the regular meeting date of the Carmel Parent-Teachers Association falls during the Easter vacation week, the meeting has been changed to Wednesday afternoon, April 6. It will be held in the Sunset School auditorium. This will be the annual meeting with the election of officers and complete reports from all departments of the organization of the work accomplished during the first year of its existence.

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1926 Dodge Touring (like new)
1925 Essex Coach
1920 Nash Roadster
1921 Studebaker Touring
1925 Maxwell Touring
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CARMEL FUEL COMPANY

SIXTH and JUNIPERO

King Tyrone Dies

DURING The Cymbal's series of "Prominent Citizens of Carmel", King Tyrone Kuster was somehow overlooked and now he has gone to his fathers. King Tyrone died last week, still the handsomest dog in Carmel, carrying the banner of supreme pulchritude with him. This is proven by the picture printed above and which was taken shortly before his demise.

King Tyrone was found by Edward Kuster at the annual dog show in Washington some thirteen years ago when the dog was a winner in the puppy class. He had previously won at Madison Square Gardens and at the Baltimore show. But in the Kuster home here in Carmel the dog became a household pet and a general community favorite and was withdrawn from professional appearances.

King Tyrone was a typical bulldog in every way, including his physiognomy. He was fearless, but as gentle as a kitten.

He is mourned.

Summer's Here

TWEED knickers, white flannels,
Smell of gasoline,
Barefoot kids, Boston ladies,
Bathing suits are seen.

Girl Scouts, Boy Scouts,
Real Estate Conventions,
Basket lunches, ukes and weinies,
Trailer car inventions.

New York high hats, Kansas City bums,
And even Merrie England sends a peer,
Movies at the Manzanita, Swimming in
the Carmel River,
At last our city's summer time is here!

—By J. E. T.

SUNSET PUPILS TO BE GUESTS AT ENTERTAINMENT

All the students of the seventh and eighth grades of the Sunset School and other children of that age who are living or visiting in Carmel will be entertained at a party next Friday night in the auditorium of the school. The affair is sponsored by the Carmel Parent-Teachers Association and was put into the hands of a committee made up of the school children. It will last from 7 to 9:30. A list of games was selected by the committee. The members of the committee are John Rockwell, Bain Reamer, Elizabeth Reamer and Jack Kellogg.

TO TALK ON ATONEMENT

The subject for the sermon by Reverend I. M. Terwilliger next Sunday morning at the Carmel Community Church is "The Atonement of Christ".

There will be a meeting of Epworth League at 7 o'clock. Next Friday evening there will be an April Fool party in the parlor of the church, given by the League. Jack Johnson and Mildred Pearson are in charge of the committee on arrangements. All young people of Carmel are invited.

Rev. Terwilliger's sermon of last Sunday was reviewed in Monday's San Francisco Chronicle.

AT THE MANZANITA

The Manzinata Theater is offering a program for the month that includes several of the year's best films. The pictures listed for this week and the first of next are: Wednesday, "The Gilded Highway"; Thursday, "Footloose Widows" with Louise Fazenda; Friday, "The Conquering Power" with Rudolph Valentino; Saturday, "Winners of the Wilderness" with Tim McCoy; Sunday, "Jim, the Conqueror" with William Boyd and Elinor Fair; Monday and Tuesday, "The Magic Garden" from Gene Stratton-Porter's well known novel.

CARMEL BOARDING KENNELS CEASES BUSINESS APRIL 1

Announcement has been made by Miss Anne Nash and Miss Dorothy Bassett that they will cease business as the Carmel Boarding Kennels on April 1. The two girls have been conducting the kennels for the past four years with great success, but have decided to utilize their property in Carmel Woods hereafter for other purposes. They announce, however, that they are retaining the Carmel agency for Vermex, the flea eradicator for dogs and cats.

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Protect Those Dependent on You
Do This Before It Is Too Late
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"White Collars" Cast Selected

THE COMPLETE cast has been announced by Edward Kuster for the comedy "White Collars", by Edith Ellis, that will be produced at the Theatre of The Golden Bough as the fourth subscription performance on April 14 and 15. This play had a 600-night run at the Egan Theatre in Los Angeles theater west of Chicago. It also had a severa months ago, the longest run in any sveral months run at the Capitol Theatre in San Francisco. It will be produced in Carmel under the direction of Edward Kuster.

The complete cast is Tad Stinson, Elizabeth Harvey, Mrs. C. H. Lowell, Madeiline Rowntree, Tommi Thompson, Barry Parker, Don Tuteur, Thomas D. Elliot and Billy Hudson.

Musical Evening

A GROUP of musicians from Carmel, Monterey and Pacific Grove were the entertainers at a musical evening Monday night at the home of Mrs. J. S. Cone for the benefit of Unity Hall. Mrs. Esther Teare was the head of the committee on arrangements.

Mrs. Cone began the program with a piano solo, a composition by Lizt, which was well received by the audience. Mrs. Bessie Louise Bane of Monterey then sang several well known numbers, accompanied on the piano by Gordon Wilson of Pacific Grove. Among her selections were "Memory", "A Chinese Prayer" and "I Meant To Do My Work". A group of baritone solos by V. M. Bain of Carmel were the next on the program, "Tonight", "Wayfarers Song" and Song of Songs". Bain has an extremely pleasing voice and responded with several encores. He was accompanied by Thomas Vincent Cator. A Chopin etude was played by Mary Ingels, a popular young pianist, who then gave as an encore another Chopin number.

Some of the most popular numbers in the evening's entertainment were included in a group of marimba solos by Julius Walters of the Hotel Del Monte Orchestra. He played "Just A'Wearying for You", "At Dawning", "Cherie, I Love You" and "Somewhere a Voice Is Calling".

Dorothy Ozier, a young Pacific Grove girl and a pupil of Mrs. Cone, played a Chopin nocturne and a study in dynamics, "To a White Pine" by MacDowell

Two original compositions, a Carmel tone-etching, "In an Ocean Cave", and a prelude were played by Thomas Vincent Cator as the last numbers on the program.

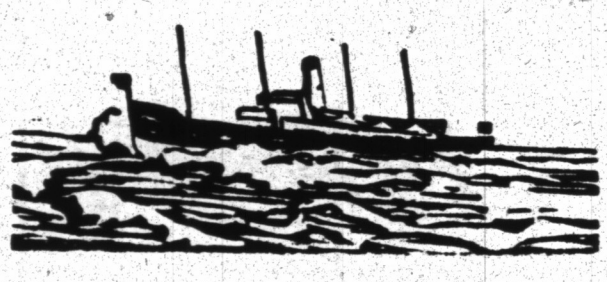
After the program, refreshments were served by the women of the organization. As a whole it was a most delightful evening.

"Mary, Mary, Quite Contrary" Pleases

IN "Mary, Mary, Quite Contrary", presented last Friday night at the Theatre of the Golden Bough by the Players' Guild of San Francisco, St. John Ervine has a play that is smart for more than one reason. In appearance a comedy, amusing and well constructed, it discloses itself also as a clever satire. Its lines sparkle with sophisticated wit expected from the brilliant author of "The Ship" and "John Ferguson", and reminds one there were others before Michael Arlen who did this sort of thing well; its characterization is delightful both for its satirical quality and its authenticity of type.

It is not hard to see why this play was so popular in New York, for it possesses characterizations that in some instances amount to well-nigh perfection. The situations are interesting, and, with one or two exceptions, the players fitted into their roles. Ann O'Day carried the title role with acceptability, and C. Templeton Crocker, in a small part, revealed a mellowed art that was a constant delight. Mrs. William T. Sesnon read her lines with ease and sincerity. The rest of the cast, including Virginia Phillips and Sydney Schlesinger, were quite adequate, and Traver's directing was a smooth and brilliant piece of work.

—H. W. A.



TRAIN SCHEDULES

Leaving Monterey

7:04 a.m.—For San Francisco. (Connects at Del Monte Junction with pullman car train from the South.)

9:05 a.m.—Del Monte Express for San Francisco.

10:10 a.m.—For Los Angeles. (Change at Del Monte Junction.)

3:15 p.m.—For San Francisco.

6:50 p.m.—For San Francisco and Los Angeles.

Arriving at Monterey

8:30 a.m.—From San Francisco and Los Angeles.

11:45 a.m.—From San Francisco.

6:25 p.m.—Del Monte Express from San Francisco.

8:18 p.m.—From Los Angeles.

9:45 p.m.—From San Francisco.

CARMEL BUSSES

Leave Carmel. (Stage depot at San Carlos and Ocean Avenue.) 8 a.m., 9:30 a.m., 11 a.m. 2:30 p.m., 5 p.m.

Leave Monterey 8:30 a.m., 12 m., 3:30 p.m., 6:25 p.m.

STATE BUSSES

Leave Monterey

For San Francisco—8 a.m., 10 a.m., 1 p.m., 4:30 p.m. (via Santa Cruz.) For Santa Cruz only—7:15 p.m.

For Salinas—(Connecting with busses to points north and south.) 8 a.m., 9 a.m., 1:30 p.m. 6 p.m.

March Is the Month To Buy a New Toaster

HOW LONG has it been since you bought a new toaster? Styles change. The new ones are more convenient, quicker in action, do better work.

They do look nice on the table, too—Clean and shining in their new nickel finish.

YOUR DEALER HAS A SPECIAL DISPLAY OF THE LATEST DESIGNS IN ELECTRIC TOASTERS

MARCH IS BEST TIME TO SELECT YOUR NEW TOASTER

COAST VALLEYS GAS AND ELECTRIC COMPANY

Ruth Draper Here Saturday

SOMETHING quite exceptional in dramatic recitals will be given next Saturday night, April 2, at the Theatre of The Golden Bough, when Ruth Draper, internationally known as a dramatic impersonator, will appear in a program of her own monologues. Miss Draper has been playing before crowded houses in San Francisco during the past week, and Carmel is fortunate to be given a chance to hear and see this actress. Percy Hammond, dramatic critic of the New York Tribune says of her: "My decision is that Ruth Draper is the best actress in the world".

Miss Draper has won triumphs all over America as well as in London, Paris, Madrid, Venice, Geneva and many other European cities. She is ranked with the greatest actresses and draws her houses in the same way that a theatrical production does. Her original character sketches are frequently refered to as monologues, but they are not monologues in the usual sense of the word. She does not merely present a one-sided conversation; she presents and enacts little cameos of character that one minute that hold her audience tense in pathos, the next minute laughing at the foibles of easily recognized society types. Each one lives. There is a subtle quality of finish about her work that stamps it as the work of an artist who loves her art.

The moment Ruth Draper comes upon the stage she holds the audience. She changes rapidly from one type to another as her program proceeds, swaying her audience through the entire range of emotions. Yet one never tires of her art, because it is natural and so free from mannerisms.

She will be at the Golden Bough only the one night, April 2. Tickets are on sale now at the box office.

"Bride of the Lamb"

IT WOULD be difficult—far past my mean rhetorical powers—to express just how fine a show that was at the Theatre of the Golden Bough last Saturday night; difficult, I mean, to put one's typewriter finger on the single or, in fact, collective forces responsible for the dramatic and emotional effect of the play. That there was a dramatic and emotional effect, highly pleasing and desirable, is without question. The Players' Guild of San Francisco contributed directly to the joy of being alive in "The Bride of the Lamb".

Those of us who a little more than half filled the theater seats can surely feel a bit sorry for those who for various and sundry reasons failed to fill the other half. For those who stayed away from "The Bride of the Lamb" because they thought it would be "horrible" as far as a play is concerned, and there were a number who did, we can have only a charitable commiseration. "The Bride of the Lamb" was not "horrible" as far as the play itself was concerned, and it certainly was a delight in the acting of it.

True, it was a pitiful story the Players' Guild had to tell in the words and scenes of William Hurlbut, but it was a fine, true story, and one that can march more surely toward the dissemination of truth through dramatic interpretation. It told forcefully and without fear or trepidation the sin of religious emotionalism and unbridled spiritual passion that so often becomes something else even more dangerous before the frail "brethren and sistren" come up for air between prayers.

As Ina Bowman, Miss Richenda Stevick scored a triumph. None too certain were you of her at the start, but so certain and sure of her were you as the play progressed. Her final scene was the best piece of individual acting I have seen in Carmel, approached only by the superb work of Jadwiga Noskowiak last year in "Children of the Moon".

Martin Cory as the evangelist was handsomely cast, and we mean that literally. He was everything that a fisher of men in the name of God should have been if he was to be a model for the likeness and image of his Maker. Handsome in stature, marvelous in voice, succulent in action, Cory was the true evangel, and too, the dangerous one. He did not have the part cut out for him that required anything near the art Miss Stevick showed, but he handled his role admirable.

And the others in the cast were all good, fortunately, as they were part and parcel of a deed perfectly done in "The Bride of the Lamb".

I would like very much to see the Players' Guild of San Francisco in Carmel more often.

—W. K. B.

Talks of Bible Inspiraton

SPEAKING on "The Inspiration of the Bible" at Carmel Community Church Sunday, Rev. Ivan Melville Terwilliger, the pastor, said:

"I am not interested to prove anything to people already convinced. I am seriously concerned that the church will present a convincing conception of religious inspiration to a world of indifference.

"Are the Scriptures inspired? That question is like the one, 'Did you beat your wife again last evening?' Answers 'Yes' and 'No' are equally misleading.

"What is 'inspiration'? In spirit, the infusion of spirit into one. And spirit is soul-personality. Can you put a soul-personality into a stick or stone or any material thing? No. Only that which has a soul can be 'inspired'; that is, only a person. To infuse the spirit of God and eternity into a man's soul—that is inspiration. It is similar in meaning to the term 'Baptism of the Holy Spirit.'

"Is it possible for an uneducated or ignorant man to be filled with the Holy Spirit? We are nowhere told that education is required for a genuine spiritual awakening. Turning this fact around, it still has the same meaning. If an uneducated man can be filled with the Holy Spirit, a man filled with the Holy Spirit may perhaps be uneducated, and limited in knowledge. Imperfectly educated men can receive the baptism of the Holy Spirit and retain the same inaccurate arithmetic and pronunciation they had before. They may still retain their previous personal opinions as to history, science and geography. Unlearned men may be inspired. Inspired men may be unlearned.

"God can fill a man's heart without filling his head. So of old, the inspiration of God filled the hearts of the writer prophets, but it did not thereby rectify all intellectual errors, nor correct their history, geography and science.

"Men can be 'long' in one line and 'short' in another. A poor speller may, in spite of that fact, be a great historian. A poor mathematician may, in spite of it, be a great musician; and one inaccurate as to science may still be a great spiritual expert."

Carmel Weavers
Special Announcement
ORDERS BEING RECEIVED NOW FOR EUROPEAN CHALLIS AND IMPORTED NOVELTIES NOW ENROUTE

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WILL FREE YOUR DOG FROM FLEAS AND KEEP HIS COAT IN CONDITION
Order Through P. O. Box 165
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Cakes Made to Order
Hand Embroidered Russian Linen and Hand Block Color Prints
Garden Closed on Monday
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Notes and Comment

WE HAVE on the cover of this week's Cymbal, Artist Robert Hestwood's conception of "A Man About Town". We contend with Mr. Hestwood that his conception is just as good as, and no better than, that of Ye Countrie Editor, recently published in these parts. It reminds us of the O. Henry story about the New Yorker who spent a great deal of his time trying to determine what "A Man About Town" actually was. One day he was hit by an automobile and while recuperating the next day in the hospital he picked up the morning paper to read about his accident and the introduction said: "Man About Town Struck By Auto". However, our cover this week is a good example of what an artist can do with a linoleum cut—when he knows how.

* * *

CARMEL perhaps should feel honored that the pulpit utterances of one of its ministers of the gospel are given the space of half a column on the "Sunday sermon" page of Monday's San Francisco Chronicle. Rev. Ivan Melville Terwilliger, pastor of the Carmel Community church, preached on "The Inspiration of the Bible" last Sunday. Seven paragraphs of his sermon the Reverend Terwilliger sent to the Chronicle and they were duly printed in that paper. The Cymbal reprints them in this issue and asks you point blank if you get from them any inkling that the Bible was inspired or anything whatsoever from them that would give Mr. Terwilliger the slightest grounds for believing that it was. Six of the paragraphs in this quotation (and remember that they have the authority of the pastor's own transcription) are the veriest balderdash, and in the seventh the direct statement is made that "God filled the hearts of the writer prophets" as the pastor's sole evidence of his contention.

Our fight isn't against Mr. Terwilliger. We know him and we like him—as an individual. He spent a part of an evening with us among the ink and the type and the presses not so long ago, and he appears to be considerably human. Our fight is against Mr. Terwilliger as a minister of Christianity. It is just such inane and groundless utterances as these quoted in the Chronicle and re-printed in The Cymbal that make of Christian proselyting such an empty and ineffectual thing. Rev. Terwilliger doesn't know any more about the inspiration of the Bible than we do, and he is mitigating against what dignity there may be in his calling by wasting an hour in his pulpit with nonsense about it, and wasting white space in the Chronicle that might be used for Christian edification and enlightenment.

Forbidden Books -- and Why

LAST WEEK The Cymbal printed the list of books which had been banned from the book stores in Boston. We have since been handed a clipping from the New York Herald-Tribune telling why the Boston authorities have seen fit to endeavor to prevent the public from reading these volumes, an endeavor which will we surmise, have the opposite effect. The Herald-Tribune's story is as follows:

BOSTON, March 11.—Nine books, including some of the best sellers of the season, are under police ban in Boston and are no longer being sold in bookshops here, according to a copyrighted story which "The Boston Herald" is printing to-morrow morning.

The local police have made the suppressions within the last few weeks, but went about their work quietly and without public announcement. They acted in conjunction with the District Attorney's office and the Boston Book Sellers' Committee. Publishers have made no outcry, not because they are going to submit meekly to the edict, but because they are contemplating fighting it to a finish by inviting a test case.

Certain passages in the suppressed books, according to the police, either "contain obscene, indecent or impure language" or "manifestly tend to corrupt the morals of youth." Their sale, it is contended by the authorities, would be a violation of the general laws of the state.

List of Barred Books

To protect themselves from prosecution the book sellers have removed the nine books from their shelves. The titles, authors and publishers are:

"The Plastic Age." by Percy Marks (The Century Company).
"The Hardboiled Virgin." by Frances Newman (Boni & Liveright).
"The Rebel Bird," by Diana Patrick (E. P. Dutton & Co.).
"The Butcher Shop," by Jean De Vanny (The MacAuley Company).
"The Ancient Hunger," by Edwin Granberry (The MacAuley Company).
"Antennae," by Herbert Footner (George H. Doran & Co.).
"The Marriage Bed," by Ernest Pascal (Harcourt, Brace & Co.).
"The Beadle," by Pauline Smith (George H. Doran & Co.).
"As It Was," by H. T. (Harper & Bros.).

This wholesale suppresion, after a number of years, during which only an occasional volume failed to meet the requirements of the Massachusetts statutes, has caused considerable disturbance in the publishing world, not only because Boston spends more money per capita on books than any other city in

(Turn to Page Twelve)

Theatre of The Golden Bough

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Why Apologize?

IT BEGAN with a bill which came one morning—One field of mustard . . $1.67. Really quite cheap for a whole field of mustard I thought before it dawned upon me that it meant a book—and even then—well—I had had my thrill at my amazing bargain and the truth about it didn't matter. I had already in imagination walked through that field of clear yellow blossoms—brushing the dew from the juicy leaves and the light frail petals from the flowers—calling it mine.

It went on with a book—out of the first page of which stood this:- "They did not go far beyond the margin of the wood, for the forest ahead of them swept high over a hill and was gloomy; behind them the slim trunks of beech, set in a sweet ruin of leaf hoar and scattered, and sweet briar nimbly fluttering, made a sort of palisade against the light of the open, which was grey, and a wide field of mustard which was yellow."

Is it an accident I thought—this loveliness? Who is this A. E. Coppard? Will he handle his characters with the same light whimsical touch? And I finished the story. Yes—there they were—the three women who had been gathering kindling in the wood—heavy churlish creatures—moved through the field by this exquisite story-teller who dips his light fingers here and there weaving a shining pattern. The casual wisdom of the disillusioned—the slow humor of life-weary women—a certain yearning away from what is to what might be—these weave themselves into a thing of self-existing beauty. Not what he says gives one the sense of emptiness but the hollow sound above it all. The overtones speak louder than the story.

He can't do that again I thought as I turned the pages, picking one toward the middle "The old venerable"—Not that perhaps—but listen to this:—"His undeviating aspiration, an ambition as passionate as it was supine, was to possess a donkey. He had pestered many sympathetic people who had the means; often he had sent out that dove of his fancy from the ark of his need, but it had never returned, at least not with a donkey." This man is rare I said, settling down to finish the book—and so he was—right to the very end—as surprising when he finished as when he started.

It finished with a review by Ford Madox Ford—in the New York Herald Tribune—and that was where the apology came in. It was a delightful review. Ford calls him "Half Pixie and Half Bird" which he is, and goes on to give as charming a picture of the writer as one could demand from so discriminating a reviewer—"I will call him the one illuminated author of Great Britain. I use the word "illuminated" because, in thinking of this matter that is difficult to put into words, the rather idiotic phrase "The divine fire" came into my head just now"—we would like to tell Ford Madox Ford that having touched the secret spring of Coppard's power he ought to know better than to apologise. The damnation of this age of writers is their fear of criticism and no writer can write freely until he is unafraid of anything—even of that greatest of bugbears, the charge of sentimentality.

—DORA CHAPPLE HAGAMEYER

PURDY'S NOVEL OUT

Charles McMorris Purdy's novel, "Groping Earth", has reached Carmel in an advance copy received by his mother, Mrs. Lillian Purdy, and it will be the pleasure of the editor of The Cymbal to review it in the next issue of the paper. Jarrold's of London, publishers of the book, list it in their spring publications with new books of Maxim Gorky, Walter de la Mare and Hilaire Belloc and a brief prereview of the book declares it an "engrossing description of the struggle by a farmer's daughter against the inevitable. It is capably fashioned and should create a good impression."

CARMEL ARTISTS TO SEND PICTURES TO "EISTODDFOD"

A group of twelve artists from Carmel and two from the Highlands, William Ritschel and Theodore Criley will represent Carmel in the "Eistoddfod", festival at Oxnard that is presented annually by Ventura County. Mrs. B. Bard, who is the head of the committee has asked Carmel to send a group of paintings by several local artists. The exhibition will be held from April 4 to the 9. Groups of paintings from Pasadena, Santa Barbara and Los Angeles are also shown in the exhibition. As well as the exhibition, there will be concerts, various other musical entertainments and a pageant.

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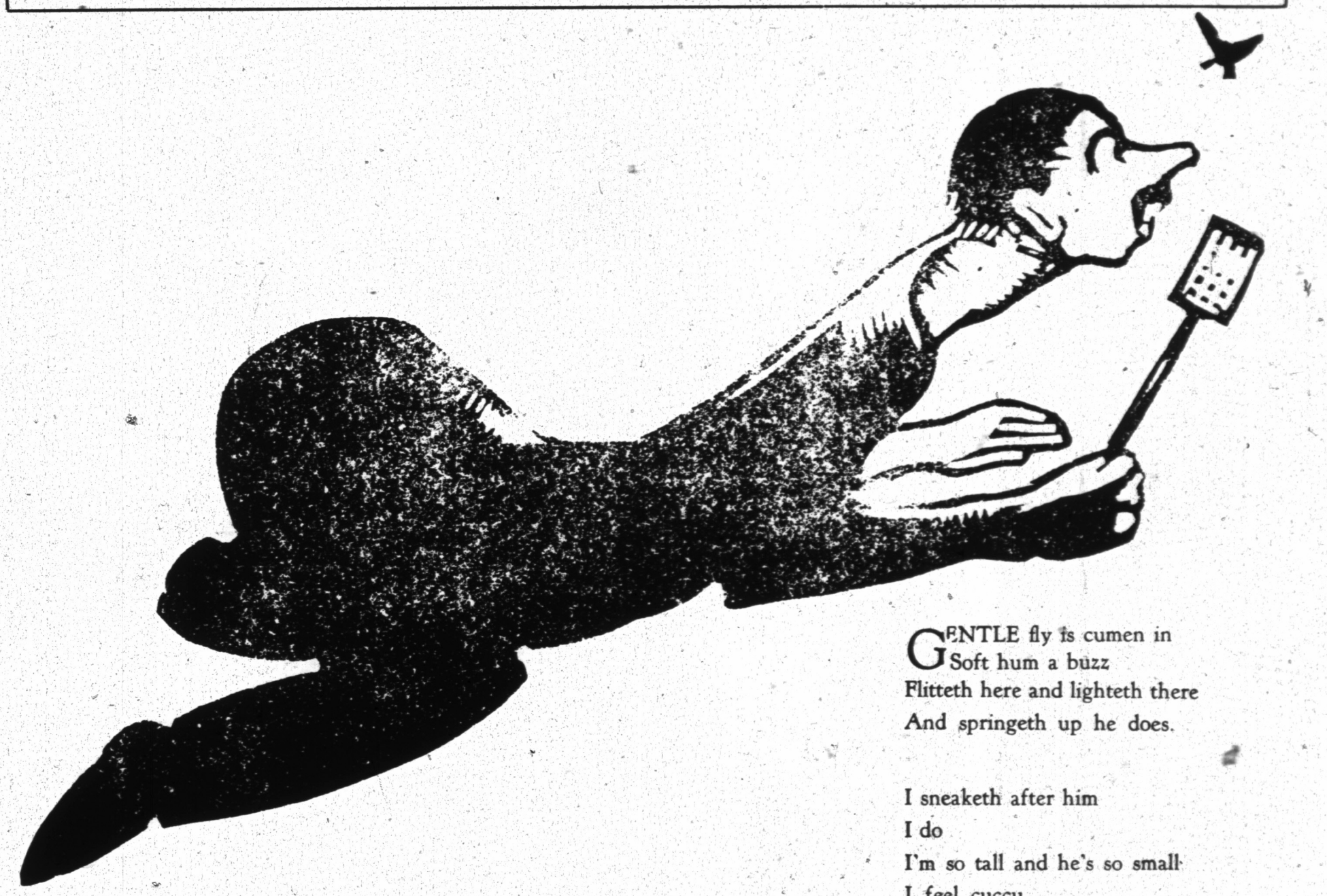

GENTLE fly is cumen in
Soft hum a buzz
Flitteth here and lighteth there
And springeth up he does.

I sneaketh after him
I do
I'm so tall and he's so small
I feel cuccu

Buzz buzz, well hum thee, buzz
First he is and then he was
I swak him
'Cuz he does a buzz.

—B. B.

Anthony Comstock

THE FIRST book chosen for the subscribers to The Literary Guild is the biography of a man who, if he had had his way, would have made modern American literature impossible. Comstockery, of which George Bernard Shaw invented the name, is of course a creed fatal to art, which to be great must be free. On an earth ruled by Comstocks no Shakespeare, no Goethe, no Balzac, no Tolstoy could publish his books, no Titian could exhibit his paintings, no Rodin his sculptures. To all artists of such courage and range of subject Anthony Comstock was opposed. He wanted to keep American literature provincial and immature, and it had to grow up in the face of his opposition.

The reading public, which has reason to be thankful that Comstock did not win his fight, has also a reason for wondering what sort of man it was who fought so hard to prevent American literature from becoming a world literature. They will find in his biography that this was not his concious purpose. He was simply a heavy, earnest man, not at all interested in works of the imagination, but greatly interested in keeping sex a secret. Officially he busied himself with the suppression of pornography. Incidentally he raided art galleries and made an effort to banish Bernard Shaw from the New York stage.

Though Comstock has been the object of a great deal of animosity and ridicule, his biographers, Heywood Broun and Margaret Leech, have aimed rather at explanation. They see him as the symbol of an old-fashioned civilization aghast at a new one. He was like a rustic who, for the first time seeing a woman in an evening gown, thinks her indecently dressed. Comstock's difficulty was that he had had little experience in any but the simplest ways of life, and he could not understand any others. In this he by no means stood alone. He had many supporters who furnished him the money and the position which enabled him to carry on his furious campaign.

Thanks to his supporters he could lay the dead hand of the Solemn Seventies heavily upon the Gay Nineties and even

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The Cinderella Shop

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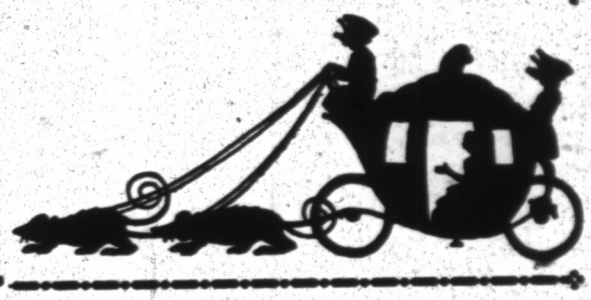

(Continued from Page Eight)

America, but because the literary censors of other cities may follow the example of the Boston authorities.

Some of the New York publishers affected have sent special investigators here, but as yet the publishers have taken no steps toward challenging the decisions of the police by initiating a test case. On several of the volumes the book sellers believe the police have erred, but they will not resume the sale of any suppressed book until its publisher has indicated a willingness to assume full responsibility for what may happen in the courts.

The test case may come, however, if the authorities take any action toward the suppression of "Elmer Gantry," the sensational novel by Sinclair Lewis, which went on sale on Thursday of this week, and which has already drawn a storm of protest fro mreligious circles all over the country.

This is the most daring book Lawis has written. It is a violent attack on most of the standard religions of America. There are certain chapters in it which even the most hardened critics have described as "repulsive and shocking," and while Lewis has handled his most difficult scenes with a delicate touch which may circumvent the Massachusetts law, there is a chance that the police or the district attorney may rule that the book is objectionable. If either does, the publishers, Harcourt, Brace & Co., are almost certain to appeal to the courts for "Elmer Gantry" is their big book of the year, and they have hopes that it will approach the phenomenal success of "Main Street," Lewis's first big seller.

The unusual activity on the part of the police is undoubtedly a sequel of the death last year of the Rev. J. Frank Chase, who during his long service as secretary of the Watch and Ward Society of Boston was the city's unofficial literary censor. For many years his decisions were accepted by the police and by the book sellers, and there were few prosecutions. Since his death, no one has continued his work, and a bad situation began to develop, coming to a head about a month ago when complaint was filed against a lending library for circulating a copy of "The Plastic Age," published more than three years ago, and presumably approved by Mr. Chase at the time.

Superintendent of Police Michael H. Crowey, to whose attention "The Plastic Age" was called, decided that the book, which provoked a controversy when it was published, was objectionable, but agreed to withhold prosecution if the book sellers would remove it immediately from their shelves. This was done, through the Boston Book Sellers' Committee, consisting of Richard F. Fuller, of the Old Corner Book Store; Charles E. Lauriat, of the Charles E. Lauriat Company, and John Tracy, of the New England News Company.

$100 Fine is Minimum Penalty

The incident warned the book sellers, however, that they were in danger of prosecution for distributing other books brought out since Mr. Chase's death. The Massachusetts statute on indecent literature has for years been regarded as unbeatable, and the book sellers had no desire to court unfavorable publicity or risk a fine of $100, the minimum penalty provided by law. Consequently, the police examined a great many books, published in recent months and scheduled for publication in the near future, and decided against the nine already named.

Superintendent Crowley insisted yesterday that he had not started a crusade against book sellers, but that he is trying to enforce the law in fairness to all concerned.

"I do not pretend to be a literary censor," he said, "but one of my duties is to enforce the statutes of the commonwealth. I have read these books and I think they are bad. Not one of them serves a good purpose, and I do not believe that police are depriving the book readers of Boston of anything they should legitimately have.

"Athough some of these volumes disgusted me, I was not satisfied with my opinion. I consulted the District Attorney, and he agreed with me on those he has inspected. Several of them have shown to judges of the Municipal Court, who declared they would issue warrants against them if the police department should make such a request. When these gentlemen corroborated my opinion that a Suffolk County jury would convict any person selling or distributing such books, I asked the booksellers, through Mr. Fuller's committee, to prohibit their sale. The committee has warned all the dealers that any future sale would invite prosecution.

District Attorney Foley said he had not had time to read the books submitted to him, but had delegated one of his assistants, William J. Sullivan, to handle the case. Yesterday Mr. Sullivan reported that "As It Was" and "The Beadle" were objectionable, and the District Attorney promptly notified the book seller's committee.

"I cannot personally handle every case that comes to my office," said the District Attorney, but in this case I had entire confidence in Mr. Sullivan's decision. I have a duty to protect the morals of the people of this county so far as I am able. Mr. Sullivan believes that these books violate the statute, and I hope they will be withdrawn."

Chairman Fuller, of the book seller's committee, said his organization would accept the decision of the police and the District Attorney's office as the only method of protecting the individual dealer.

"There are 10,000 volumes published each year," he said, "an average of thirty a day. It is obviously impossible for any dealer to read these books and decide for himself what he may and may not sell. The Massachusetts statute is so broad that the chances are all against the dealer in the lower courts, and he cannot afford to carry a case through the Superior and Supreme Courts. Even a fine of $100 now and then would be too substantial a burdan for the average dealer.

"We have had to organize for our own protection. If the police notify us that a book is objectionable we advise the dealers to remove it from their shelves. If the sale of the book is stopped nothing is done. Each dealer can decide for himself whether to test the police decision in the courts. Some persons may criticise us for setting up a censorship, but we are not doing that. The Massachusetts law defines what may be sold and that law is enforced by the police and interpreted by the courts, not by us. We must obey the law or go out of business."

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Science and Religion

IS THERE really any conflict between science and religion? Lately there have been many attempts to hush the noise of battle and to soothe the distress of the non-combatants, the unthinking masses, by bland announcements that all previous misunderstandings have been amicably adjusted by their superiors. In other words, politeness has suppressed love of truth, the differences are now ignored, and glittering generalities are smoothly spread over the gaping wounds. "Let us forget" seems to be the motto of the peacemakers.

One of the earliest attempts at reconciliation of science and religion was made by Herbert Spencer. Many learned words preceded a very simple theory which took no notice whatever of the nature of true religion, nor of the doctrines from which Christianity is inseparable. One of the troubles of the theory was that it would not work. However, it affords a good point of departure in our thinking. Benedetto Croce clearly shows the logical nature of error. He says: "Truth has its being only in the struggle against error; hence error supplies it with the nourishment and conditions without which thinking would not be actual thinking, or, in other words, would have no existence." Light is distinguished because of our knowledge of darkness, health from sickness, virtue from vice. Our ideals of beauty and perfection grow through every added perception of ugliness and imperfection. Every lapse blinds the eyes, every constructive effort gains its proportionate reward. To think you have a finished creed is to stop thinking, and is the greatest of errors.

Herbert Spencer proposed a reconciliation between science and religion by claiming the whole sphere of attainable knowledge for science and permitting religion to roam unmolested and unafraid in the undefined and illimitable regions of "the unknowable." His generosity in giving religion the larger realm was prompted by his lack of interest in the subject, except as affording grounds for his study of the speculations of primitive peoples. He said,—"Religion under all its forms is distinguished from everything else in this, that its subject matter is that which passes the sphere of experience." It is yet to be recorded that any religious persons have accepted this dictum and are willing to confine their experiences to imaginary contact with the unknowable.

Herbert Spencer handed this gem of absurdity down to posterity,—"If religion and science are to be reconciled, the basis of reconciliation must be this deepest, widest, and most certain of all facts—that the Power which the universe manifests to us is utterly inscrutable." That which is manifest cannot be inscrutable. Any certain fact about the Power which the universe manifests is that much knowledge. The admitted fact that there is a Power which is manifest is sufficient ground for a very different religion from that postulated by Herbert Spencer,—"Our duty is to submit ourselves with all humility to the established limits of our intelligence; and not perversely to rebel against them."

Science and religion are agreed in this, that the universe is knowable and they propose to extend the limits of the known just as far as possible into the realms now unknown. Submission to the present limits is as far from religion as it is from science, and neither are perverse in refusing to sit down in ignorance. It is quite common to take the ground that religion has altered only as forced by science. As one example, the absolute assurance of Herbert Spencer is based upon ignorance of the nature of true religion. This quotation is from "First Principles"—

"It is demonstrable that every step by which religion has progressed from its first low conception to the comparatively high one it has now reached, science has helped it, or rather forced it, to take; and that even now, science is urging further steps in the same direction."

I am far from saying that science has not forced the purification of religion from some of its first false ideas. Religion owes a great debt to science. However, religion has also purified itself by its own inherent power applied in ways which science does not recognize. Science is very far from being omniscient and superior in its method or accomplishment. Science is more pliable, more ready to admit error and to adopt new forms of truth; but religion has reverent, ethical and spiritual powers with which science is unfamiliar to its own detriment. Life is sacred in a sense which science does not understand.

There is an irreconcilable conflict between science tnd credulity, between scientific truths and biblical folklore. It is impossible to reconcile the fables and errors of the Bible with the common knowledge of the present generation. Any person of ordinary intelligence can find many, many stories in the Bible which cannot be reconciled with our present knowledge; which can be believed only by blind credulity, unreasoning acceptance. In some of its doctrines, Christianity is a crude form of religion, now outworn and outgrown. True religion now calls to ascend to greater concepts and higher truths. True religion is based upon known facts and legitimate deductions therefrom.

There is no conflict between science and religion if the definitions are accepted as to their relation to nature. Science is knowledge of nature. Religion is knowledge of the right method of definite and positive approach to the Power manifested in nature. GOD is that Intelligence and Power manifested in the universe through its system of law and order, and in nature through the correlation and coordination of laws, principles, and processes for the production of life and self-consciousness with its allied powers and its manifold results. At-one-ment with God is accomplished through knowledge of nature and personal conformity to the conditions of attainment. The majority of persons find it more difficult to believe in nature than in miracles.

Nature includes the material and immaterial universe, all that we see with our eyes and apprehend through our reason, and all that unknown realm which we KNOW is there. Nature includes material bodies and all immaterial forces, activities, and processes by which bodies are formed, moved, animated, and transformed. Nature includes the intelligent cause world which preserves and perpetuates the regular order of succession of life forms, stimulates their growth, and directs their gradual development. There is no supernatural. God is included in nature. This is not exactly pantheism because it makes God rather transcendent than imminent, and recognises that all words fail. "A God defined is a God dethroned."

I will give an outline of a system by which to gain a knowledge of nature and of nature's God, so that every intelligent individual may take possession of the privilege of an original approach. The outline can be expanded at will, must be expanded to account for phenomena. Knowledge should be increased so long as consciousness survives. It is not at all necessary to carry forward any of the stories told in folk-lore or so-called revelations. Of course we cannot free ourselves from the power of our inherited traditions offhand, in a moment. I am not saying that there is not value in all the previous experiences and concepts of the race; as an evolutionist that would not be consistent. I do not know why the human race had to grow their way up through this mass of irreconcilable beliefs, but they did. However, the way out now is to ignore them as far as possible, and not begin by separating the few grains of wheat from the mass of chaff, truth from error. Life is too short.

Human nature, when normal, is allied to all the realms of life and is a product of the planet. There is a constructive principle, or established method of growth, unfoldment, fulfilment in nature which we call evolution. This constructive principle is self-existent and eternal, so far as we know. It is always and everywhere operative and naturally progressive though retrogression, decay and death are accompanying features. In other words, there is a destructive phase in the evolutionary process, which is necessary to its constructive purpose.

Upon the constructive process is dependent the amalgamation of intelligence and matter, the development of form and function, the endowment of faculties, capacities, and powers which constitute true human identity. Through this identity all that pertains to personality gradually becomes manifest. All literature centers

upon this planetary development of personality.

Upon the destructive process is dependent the liberation of intelligence and matter from form and function to new modes of development of identity and personality, here or elsewhere. Upon the permanence in time and space of identity and personality is dependent individual immortality.

The inherent capacity or characteristic potentiality of human nature is perpetually striving to realise itself. Our being is essentially a gift, and one of which we are very slow to understand and appreciate. Human nature must acquire self-consciousness and then become truly and widely intelligent before individual personality can cooperate in the universal constructive evished. Based upon the preliminary and preceding accomplishments, the plane of creative activity has been raised to mental and moral realms, and nature's finer forces are now engaged in the chemistry of character-building.

Under the terms of "natural selection" there is a limit to the development of each species. Darwinism does not consider the elements and functions of human nature. There is a culmination of effort of nature's forces in the life history of every plant, animal and human being. Some of the previous epochs were life from the non-living, self-propulsion from the stationary, mind from matter; these epochs marked the progress of the general evolutionary impulse. There comes another stage of progress where individual initiative is born, and further improvement depends upon human cooperation in the creative plan and purpose.

The universal process of evolution will accomplish something for the human race through the pressure of the struggle for existence; but only a very few of any generation will attain the insight needed for full development of their natural endowment. The power to attain full self-realisation, complete self-development, is not perceived or desired by multitudes. The majority fit into ready-made mental moulds; they become believers in orthodox creeds; they are satisfied with ordinary pursuits; they govern themselves by conventional standards of conduct. They live, propagate and die, and are buried. They are human animals, but never realise how much more is possible for them. They pin their faith to some "saviour" without studying what salvation really means.

All "beliefs" whether scientific or religious are accepted on "authority" and do very little good to the possessor. Very few study the history of their beliefs; they know nothing of the evolutionary experience of dogma; they do not weigh the chances of being mistaken or deceived. Multitudes live and die, calling their religion "faith in God" when it is really nothing more than credulity, laziness accepting tradition because it is easy and conventional. True religion is not founded upon beliefs; but the kind of knowledge required can be attained only through definite personal effort.

One of the greater concepts of true religion is that we have no need to be afraid of God, nor do we need any mediator in approaching him. Gifts and sacrifices are childish, insulting. It is much more intelligent to be afraid of ourselves than of God. We are punished by our sins, not for our sins. The Supreme Mind of the universe is not limited to this little planet; nor is the entire history of the young planet commensurate with the eternity before its origin. The allegorical account of creation in Genesis refers only to this planet. It requires persistent personal effort to gain the larger and different views on which true religion is based.

"O think not future years can give
A grace that does not in thee live,
That hath not of thy toil and care
Been wrought to make thy spirit fair.
Read from the tablets of thy heart
Thy destiny in what thou art,
And know the promise of the goal
Is in the altitude of soul."

There is a natural, evolutionary, logical process of growth and development for the human soul and its latent potentialities of divinity. The inherent constitution of personality demands opportunity for self-expression, self-knowledge, self-fulfilment. Suppose a man actually trusts that his soul can find its own and only way to attain harmonic union and conscious association with The Highest! Suppose he really trusts in the God that made him to complete the process of creating a soul after the Divine likeness and image!

Some religions consider it necessary to break the bands of flesh, leave the physical body, and desert the planet Earth. But, is this really necessary? Can the at-one-ment be perfected here and now? That people are "saved" and can immediately rush into the presence of God after physical death is a myth, a hoax, a fraud. There is no amount or kind of "belief" in any reputed saviour which can accomplish such an illogical, impossible miracle. However, there is a scientific process of personal transformation, and devotion to this process constitutes true religion.

—HENRY C. THOMPSON

Anthony Comstock

(Continued from Page Eleven)

upon the twentieth century.

His final defeat might have made his career seem pathetic if he had not been such a robust crusader, such a roaring Puritan. As it is, his career seems a stormy, rowdy comedy, full of fantastic incidents, the march of an army of grandfathers and maiden aunts against the Younger Generation. Comstock was defeated, but only after many noisy battles, and he must take his place in history along with amazing Americans like Barnum and Brigham Young, John L. Sullivan and Jesse James, Billy the Kid and Carrie Nation.

Comstock may have come and gone, but Comstockery goes on forever, always trying to organize a conspiracy of silence against certain of the major concerns of mankind. Persons who value freedom and admire honesty must perpetually be on guard against Comstockery. This life of Anthony Comstock has been chosen for the subscribers of The Literary Guild because it shaws dramatically and good-humoredly how Comstockery works. "Anthony Comstock" is a vivid chapter in the long history of Comstockery.

—CARL VAN DOREN

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Patty Mora

THERE was doubt in my mind whether Carmel would go to hear Patty Mora in her first professional recital because she is a capable young musician or because she is the daughter of Jo Mora. But after hearing her last Friday night when she played in the auditorium of the Sunset School to a crowded house, all doubt in my mind vanished. Patty Mora, perhaps Carmel's youngest musician, plays with an intellectual precision that shows mastery of the piano. Under the direction of David Alberto she has developed an emotional understanding of music that most musicians do not obtain until after years of study.

In the Mozart Fantasy, her first number she held the listeners from the time she played the opening note until the final chord. She was sure of herself and yet not too confident, maintaining a sweet and unaffected manner throughout. She became nervous during the second number, a Beethoven Sonata, perhaps becauses she did not expect the enthusiastic applause that followed her interpretation of Mozart's Fantasy. But with the second group, she lost all traces of nervousness, and she did a thing that is so difficult to do—forgot herself and the audience entirely. A brilliant Spanish dance, La Playera by Grandos, that was played later as a request number for an encore, a Chopin waltz and nocturne, were the numbers in the second group. Her understanding of the gay, swift rhythm coupled with the slightest trace of dignity in the Spanish dance made La Playera the most popular number of this group.

As a whole, the third group was the best. The choice of numbers was excellent and as varied as any group could be. The first, Caprice Viennoise by Kriesler, was the outstanding one of the entire program. March Winds by MacDowell, Canzonetta by Schuett and Grieg's Scenes from the Carnival were the other numbers in the last group.

It can easily be said that Patty Mora has a future as a musician. She is an earnest student of music, possesses an intellectual understanding of the piano and is able to carry her listeners away in currents of emotion yet remaining seemingly unemotional herself.

The same recital will be given in San Jose and San Francisco in the near future.

—ELIZABETH INGELS

SCOTCH LASSIES AND FREE 'LASSES IN TOWN

Scotch lassies and free candy marked last Thursday as a red letter day in the eyes of Carmel's youngsters. Advertising a certain brand of butterscotch, two young maids, rigged up in kilties, socks and the rest of the necessary paraphernalia, traversed Ocean Avenue from stem to stern and gave away handfuls of the sweets. But like many other good things, there was a catch in it. In the wake o' the lassies came an ambitious young salesman who offered to stock up all of the city's candy stores in the regular manner, with this same kind of candy.

CHANGE IN INSTITUTE PLANS

At a special meeting of the Carmel Woman's Club held at Pine Inn on March 21, it was decided upon hearing the report of the president, Mrs. Oliver Gale, on her trip to Stanford and Berkeley, that the Institute of World Affairs has assumed proportions which made it best to turn it over at this point to a more general committee. The club will confine itself to acting as hostess. An executive committee is now being formed outside the club to carry on the work.

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SAN CARLOS AT FOURTH

Denny and Watrous
Designers, Builders, Decorators of Homes
Box 282 Carmel, California

SPECULATION
Versus
DEVELOPMENT

WHEN the Carmel Land Company announced that purely speculative buying would not be welcomed in HATTON FIELDS it was in the fear that building sites would be bought up in large blocks to be held for resale at Carmel prices, so retarding, to some extent, the development of this beautiful property.

It turned out that, although every purchaser had to see the investment value of HATTON FIELDS, the buying was done almost exclusively with a view to home building.

As a result, one year after the opening of HATTON FIELDS, twenty-five fine homes were built or building there. This is a record of achievement that has not been equalled by any other real estate subdivision ever launched on the Monterey Peninsula.

Of the eighty-eight residence sites of one-quarter acre and up in Tract Two, HATTON FIELDS, three-fourths have already been sold. The few choice plots still held by the Carmel Land Company in Tracts One and Two afford a rare opportunity to purchasers of high class real estate in this rapidly growing community.

Carmel Land Company
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